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FROM THE EDITOR'S DESK

The month of Rabi-ul-Awwal is held in great reverence by Muslims all over the world as it was in this auspicious month that Allah the Almighty graced the earth with the birth of His last Prophet, Hazrat Muhammad (ﷺ)..... the fountain head of guidance for the entire human race. The advent of this greatest ever personality in the history of mankind is enough to make Rabi-ul-Awwal the most blissful of all months, and no other distinction is needed to invest it with sanctity. The month of Ramzan is justly held sacred because of the revelation of the Divine Book of all times, the Holy Qur'an. But the month of Rabi-ul-Awwal is doubly sacred because in it was born the bearer of this last revealed Book of Guidance for all mankind.

When Rabi-ul-Awwal comes, it arouses the emotions of love and reverence embeded in the hearts and minds of Muslims, wherever they are, for the Holy Prophet (ﷺ) and reminds them of his traits with which he transformed human life and brought about peace, nobility, justice, brotherhood, tolerance and mercy in the daily life of the people. He lifted the illiterates and uncivilized Arab tribes from misery vices and falsehood and turned them into the best Ummah ever known to the world.

In fact, the birth of the Holy Prophet (ﷺ) is a unique Divine gift of mercy to the humanity. In the words of Holy Qur'an:

"We have sent thee not save as a mercy for the Universe." (21:107)

There is no doubt that the birth anniversary of Prophet Muhammad (ﷺ) is an occasion of universal rejoicing since he was sent by God as Rahmat-ul-Lil-Aalameen the blessing for all the world and Mercy unto mankind. The Muslims being his Ummah, have an special cause for celebrating the occasion with greatfulness and thanksgiving. Their fervour and festivity notwithstanding, they should on this occasion also ponder their conduct in the light of Sunnah and Seerat of the Prophet. Are we really following in his footsteps in our deeds and conduct? This is the question to be asked and answered in all honesty.

This is the occasion to search our souls to see whether we as individuals or collectively following the Sunnah of the Prophet (ﷺ) and how far we have strayed away from his Seerat. Unfortunately as we survey the scene in the Muslim world in general and Pakistan in particular, we see it riven by numerous factions and divisions. Divisive forces are at work in the shape of sectarianism, narrow nationalism, territorial ambitions and historical animosities. These schisms are being fed and fostered by our foes to keep the Ummah weak and divided.

The extraordinary events that unfolded at the closing of the year that has just folded itself and at the beginning of the ongoing year lead us more towards appraisal of our conduct. Standing at the crossroads, in a way it never has been, the country is dealing with an insurgency that poses an existential threat. The germs of this insurgency were planted by

operators both within and outside Pakistan. The country has almost slipped into a civil war without quite realising as to whose war is it, how it happened and where it will end. The enemy, with which the country's security forces are now battling, is out for the control of Pakistan. It is to be found not only on the foothills of Himalayah and K-2 but also in our own streets, which is why this war is in essence a civil war.

There is a pall of gloom, anxiety and fear all over the country due to threats of terror attacks, most notably in larger cities which has thrown a damper in celebration. Yet the people find someway to get on with life and ensure that they can find festivity no matter how great the odds.

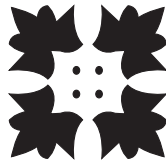
In today's terror-stricken world environment, the traumatic predicament of Muslims at this critical juncture can hardly be overemphasized. Those deliberately distorting Islam as a militant creed and its followers as people prone to violence should know that the Prophet

(ﷺ) of Islam was the harbinger of hope for humanity. Forebearance and forgiveness were outstanding qualities of his personality and patience in the face of persistent provocation characterised his behaviour. He adopted and advocated path of moderation instead of extremism and decried exaggeration even in religious affairs.

Muslims are fortunate enough to have the Seerat-un-Nabi amongst them to inspire, motivate and sustain them. The multifarious and multidirectional aspects of Seerat demonstrate, apart from its lofty spiritual and moral plane, its practical and eminently applicable value in emerging environments. The most appropriate way to remember him is to shape our lives in the mould and model set by the Prophet (ﷺ).

May the best of prayers and favours be upon Muhammad (ﷺ) who is His prophet and most beloved, the most beautiful, the model par excellence for all of mankind in every aspect. . . . FARID

بر محمد می رسانم صد سلام
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HIS EMINENCE MAULANA
MUHAMMAD ABDUL ALEEM SIDDIQUI
AL-QADRI

THE CODIFICATION OF ISLAMIC LAW

In the preliminary remarks, I have made it plain that the Prophet of Islam was the last Prophet (ﷺ), after whom no one is to receive prophethood, and that the law which humanity has received through him is the Perfect Law, after which no further law is needed and which stands as the Code of Guidance for humanity till the Last Day. In fact, the Holy Quran claims, and history supports this claim, that whatever the new forms which human problems might take and however complex may be the issues confronting humanity, the Quranic Guidance is always competent to meet the new situation. God Himself describes the Holy Qur'an as:

"The Book which explains all things".
(XVI : 89).

This comprehensive and fundamental Guidance, received in the light of the Holy Prophet's Sunnah, and acted upon, is always sufficient and always unfailing.

There may, however be certain points of detail which might come into existence in a certain situation, and the guidance on that point might be implicit and not explicit in the the Qur'an and the Sunnah. In such a situation, there arises the need for Qiyas (or Analogy) which consists in

discovering the implied guidance of the Quran and the Sunnah on the point concerned. The work of Qiyas is to be performed by the experts of Islamic learning and its Quranic sanction is found in the verses which I shall presently quote. The Holy Qur'an says:

"Do they not **ponder** over (the teachings of) the Qur'an". (IV : 82).

About those who carry out this work of pondering, the Holy Qur'an says:

"He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message save men of understanding". (II : 269).

We are again told :

"To whomsoever Allah wills good, He grants him the understanding of religion".
(Al-Hadith)

"The Holy Qur'an further emphasizes this *tafaqquh*, this "understanding of religion" by saying:

"If a group from every party remained behind, they could devote themselves to

studies in religion, and admonish the people when they return to them (IX: 122).

At another place, the Holy Qur'an says:

"And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord and none will grasp the Message except men of understanding". (III : 7).

Speaking about these **men of understanding**. These Fuqaha, the Holy Quran further observes:

"Do those who know and those who do not know stand on the same footing". (XXXIX : 9).

Then the Holy Quran makes it clear as to who, even among the educated, is entitled to be considered a true scholar of religion. It is emphatic in pointing out that the **understanding of religion, the wisdom**, the firm grounding in knowledge does not consist merely in reading certain books. Nay it rather says:

"Verily, they alone are (true) scholars (of religion) who fear God". (XXXV :28)

Thus the basic qualification is **fear of God**. Only those who, side by side with their pursuit of formal education, cultivate their spirituality, whose hearts become the seat of the **fear of God**, who, in every action and in every saying, remember their accountability before God, who, in short, remain absorbed in the remembrance of God, – they alone are considered by the Holy Qur'an as men of

understanding. This is what we are told in a verse which reads:

"Verily, in the creation of the heavens and the earth, and in the alternation of the night and day, there are signs for men of understanding, – those who remember God standing, sitting and reclining on their sides and who ponder on the creation of the heavens and the earth;" (III : 190, 191).

Their absorption in the **remembrance of God** ultimately reveals to them the realities behind things, until they cry out:

"O our Lord ! Thou hast not created all this in vain ! Glory be to Thee ! Preserve us from the doom of fire". (III : 191).

Understanding of religion and the **grasp of the problems of Islamic Law** form part of that real opening up of the heart referred to just how. The next step is the realisation of the higher verities, like the Attributes of God, etc.

This is the group who have been called the *Ahl-az-Zikr* (i.e., persons who truly grasp the Message) in the Holy Quran, which, as we have seen before, describes its own self as *Az-Zikr* (see XV : 9). It is these *Ahl-az-Zikr*, these persons who combine spiritual illumination with the religious knowledge of a very high level, whom the Holy Qur'an regards above the rest. In fact, it invites the general Muslims to take them as their teachers and to accept their legal deductions, for it clearly lays down the principal:-

"Enquire from the *Ahl-az-Zikr* if you do not know". (XVI : 43)

The Holy Quran is clear and plain. We have not been permitted to interpret its teachings in the light of our own little education and meagre understanding. For, by interpreting them in the light of our pre-conceived opinions and prejudices, we earn nothing but hell, as the Holy Prophet (ﷺ) made it clear in the Hadith quoted before. Again, because of the lack of comprehensive vision, we shall at best have a partial view of the problem. That must land us in wrong conclusions. Thus the animal self (Nafs-al-Ammarah) within the sphere of physical pleasures will lead us to all sorts of sins. It is only when we subject ourselves to impartial guidance that we can hope to escape the deceptions of our prejudices.

Those who introduce their personal opinions and desires into the interpretations of religious matters may well remember the powerful and fundamental condemnation by the Holy Qur'an in the following words:

“Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be disposer of affairs for him? or, thinkest thou that most of them listen or understand? They are only like cattle; Nay, they are worse astray in path”. (XXV : 43, 44).

He who glories in **personal judgment**. Without possessing the qualifications laid down by the Qur'an, will find, on honest self-examination, that he

is deceiving both himself and others. The primary force in all such cases is the desire to follow one's passions rather than to subject oneself to the discipline of the Qur'an and the Sunnah.

It is to save us from such pitfalls that the Holy Qur'an has ordered us to seek guidance from the *Ahl-az-Zikr*, from those true experts of Islamic learning, who because of their spiritual purity, are capable of seeing things impartially, whose lives are the embodiments of the fear of God, who, when they interpret the Holy Quran and the Hadith, do not rely on their individual opinions, but exert fully to know and understand the conclusions which other experts have arrived at. They do not suffer from self-worship and egotism, but proceed in their search of the solution with all humility and in conformity with the view of the majority of the leaders of Islamic knowledge. Such a consensus of opinion when arrived at the solution of some new legal detail is known as the *Ijma* (or Consensus).

Thus we find there are four bases of the codified Islamic Law, namely:-

1. The Book of God.
2. The Sunnah of the Prophet of God.
3. Understanding and Analogy.
4. Consensus of expert opinion.

Let us now cast a glance at history and see how the Islamic law assumed the codified form.



Safar-ul-Muzaffar

(The 2nd Month of Islamic Calendar)
Hamid Ali Aleemi

Meaning:

Literal meaning "Empty", in Pre-Islamic days during this month the houses used to be empty and deserted because the ban on going to war in the Month of Muharram came to an end and everyone proceeded towards the battlefield.

Safar also means to be "Yellow". When the names of the months were being given, it was the season of autumn and the leaves of the trees were yellow.

The Month of Safar during the Days of Ignorance:

The Muhaddithin (the Scholars of Hadith) have recorded many of the superstitions harboured by the Arabs during the Days of Ignorance. A few of them are mentioned below:

1. The pre-Islamic Arabs believed Safar to be a snake which lives in the stomach of human being and bites the person, when he feels hunger. This is the discomfort one experiences when gripped by the pangs of hunger.

2. Some said: Safar are worms which originate in the liver and ribs due to which the colour of the person becomes yellow, a condition we know today as jaundice.

3. According to some, the month of Safar flanked by Muharram and Rabiul Awwal is full of calamities and misfortune.

With the advent of Islam and the teachings of Prophet Muhammad (ﷺ), all evil and incorrect beliefs common in pre-Islamic times were discarded. (Masabata-Bissunnah).

The Month of Safar in Islam:

Safar-ul-Muzaffar is one of the most precious Months because the Beloved Prophet used to keep fast the 13th to 15th of this month of the other Months of the year, and because of the Urs (Death Anniversary) of the Great Pillars of Islam, who dedicated their lives for the Cause of Islam and passed away in this month; their Urs is celebrated every year with great respect and reverence through out the world, some of their names are mentioned below:

1. Hazrat Bahauddin Zakariyah Multani (RA) on 7th day.

2. Hazrat Shah Abdul Latif Bhita'i (RA) on 14th day.

3. Hazrat Daa'ta Gang Bukhsh Ali Hujwiri(RA) on 20th day.

4. Hazrat Imam Ahmed Raza Khan Qadri (RA) on 25th Day.

5. Hazrat Mujaddid Alfi-Sani Sheikh Ahmed Sirhindi (RA) on 28th day.

6. Hazrat Imam Hasan Mujtaba (RDA) got martyrdom on 28th day.

7. Hazrat Peer Mahar Ali Shah (RA) on 29th day.

Superstition & the Month of Safar:

To believe that the month of Safar is inauspicious, and particularly to believe that its first thirteen days are “bad luck” - in Urdu known as “Tera Tezi” - or that it is harmful to marry or propose to marry or undertake a journey, etc. during these days are beliefs which are against the teachings of Islam.

In pre-Islamic days people considered the month of Safar to be evil and ominous. Our beloved Prophet Muhammad (ﷺ) strongly rejected such beliefs and ideas. The truth is that no time, day, month or date is in itself evil, but the deeds of people are either good or bad. The time spent in the performance of good deeds will be auspicious and the time spent in sins and the disobedience of Allah Almighty will be evil and ominous.

The month of Safar is not ominous. Evil deeds and incorrect beliefs are ominous and should be given up and repented for. It is incorrect to postpone or delay marriage or its proposal or a journey, etc. because of such beliefs.

Now-a-days, some of the Muslims hold incorrect beliefs regarding the Month of Safar, as:

1. Nikah (marriage ceremony) performed in this month would not be successful.
2. This month is full of misfortune and calamities.
3. To commence any important venture,

business etc. during this month will bring bad luck.

4. The first to the thirteenth of Safar is ill-fortune and evil.

5. The person who distributes food or money on the 13th of Safar will be saved from its ill-fortune.

Some of the people argue that it comes in the Hadith that “whoever gives the good news of the ending of the month of Safar, the Holy Prophet will give him the glad tiding of entrance into Paradise”, this is a baseless Hadith. (Kashful Khifa: 2418, Vol: 2).

The polytheists believed the month of Safar up to the 13th day to be inauspicious; hence, Rasulullah (ﷺ) rejected this superstition. It is therefore wrong for Muslims to adopt the ways of the non-Muslims and to entertain the very beliefs which he had come to change. The teachings of Allah Almighty and His beloved Prophet Muhammad (ﷺ) give us clear guidelines on such incorrect beliefs. Allah Almighty says in the Qur’an: “No calamity befalls but by the leave of Allah. And whosoever believes in Allah, Allah will guide his heart. And Allah Knows everything”. (11 : 64)

These erroneous beliefs have also been condemned in the context of the following Ahadith:

1. There is not superstitious owl, bird, no star-promising rain, no bad omen in the month of Safar. (Sahih Muslim: 4118).
2. There is no bad omen in the month of

Safar and no Ghouls (evil spirits). (Sahih Muslim: 4120).

3. There is no evil omen, no superstitious owl, bird and no bad omen in the month of Safar. (Sahih Bukhari: 5316, 5378)(.

The above Ahadith clearly refutes all incorrect beliefs and superstitions regarding the Month of Safar. these incorrect beliefs flow from the pre-Islamic period of Jahiliyyah (Days of Ignorance) and unfortunately still going on.

What to do....?

1. To shun all types of erroneous beliefs and superstitions regarding the blessed Month of Safar.

2. To understand that the most unfortunate person is he, who disobeys the Commandments of Allah Almighty and His Beloved Prophet (ﷺ) for example: he does not observe the Obligatory Prayers five times a day, nor he pay Zakat (Islamic alms-fee) etc.

3. We should understand that all conditions which befalls us, good or bad,

favourable, or unfavourable are from Allah Almighty (as a result of our actions). He Says: "And whatever affliction reached you is due to what Your hands have earned; and He pardons much." (42 : 38).

4. On the first night of the month of Safar, after Isha Prayer, every Muslim should pray 4 Rakats (nafil prayer) in the following manner: In the first Rakat after Surah Fatiha recite Surah Kafiroon 15 times and in the second Rakat Surah Ikhlas 15 times and in the third Rakat Surah Falaq 15 times and in the fourth Surah Naas 15 times. After completing the prayer recite 4th verse from Surah Fatiha once in Arabic, then read 70 times Darood (Blessings upon the Holy Prophet). Then Allah Almighty shall protect him from every tribulation and difficulty and would give him great reward. (Rahat Al Quloob).

May Allah protect all Muslims from tribulations and difficulties in this world and hereafter, and grant the ability to accept and practice upon all the beautiful teachings of our Beloved Prophet (ﷺ) Aameen.....!

**There is no poverty more than poverty
of knowledge and there is no gain
greater than the gain of wisdom and
the knowledge.**

—Hadith-e-Nabavi (Masnad)

حقوق العباد

يَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا
تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ
مُفْسِدِينَ۔ ﴿٨٥﴾

اور اے میری قوم پورا کروناپ اور تول کو انصاف سے اور لوگوں
کو ان کی چیزیں کم کر کے نہ دو اور زمین میں فساد مچاتے نہ پھرو۔

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Celebrating Eid-Milaad-un-Nabi ﷺ in Rabi al Awwal

(The 3rd Month of Islamic Calendar)

by: Faisal Ahmad Aleemi

The Literal Meaning:

It means "First Spring", because Rabi means "Spring" and Awwal means "First", When the names were being given, this month Rabi 'al Awwal, and the month of Rabi' al Akhir followed, saw the end of Spring and thus named Rabi 'al Akhir.

Significance of the Month:

Our beloved Rasulullah ﷺ, a mercy of all mankind was born in this month. He migrated from Makkah to Madina and departed from this world 63 years later. Here is a brief introduction of his great life in the following:

BIRTH:

Place: Makkah Mukarramah.

Time: Subh, Sadiq (dawn).

Day: Monday

Date: 12th.

Month: Rabi 'al Awwal

Year: 570 A.D. (*Anno Domini*)

DEMISE:

Place: Home of Hazrat Ayesha.

Time: Between Chasht and Zawal
(forenoon & noon)

Day: Monday

Month: Rabi 'al Awwal

Year: 11 A.H. (After Hijra)

Age at the time of Death: 63 years

Buried: In the home of Ayesha.

Allah Almighty Says in the Holy Qur'an: "Say you, "only Allah" grace and only His mercy, on it therefore let them rejoice. That is better than all their wealth. (Yunus: 58). In this verse, Allah Almighty tells us that we should be happy when we receive blessings and mercy from Him. Without doubt, the Prophet ﷺ is the greatest mercy and blessing of Allah Almighty. Allah Almighty Says in the Qur'an: "And We sent not you, but a mercy for all worlds". (Al-Anbiyaa, 107).

Allah Almighty Says in the Qur'an: "O prophet! The Communicator of unseen news, no doubt, we have sent you as a present beholder and bearer of glad tidings and a warner and an inviter towards Allah by His command and a brightening sun. And give glad tidings to the believers, that for them is great bounty of Allah. (Al-Ahzaab, 45-47)

Allah Almighty Says in the Qur'an: "...remind them of the day of Allah". (Ibrahim: 5)

Allah's greatest favour on mankind is the birth of the Prophet ﷺ. This means that the Milaad

(Birth Day) of the Prophet ﷺ is a "Day of Allah", therefore we should remember it. The greatest favour which Allah Almighty has bestowed us is the sending down of the Prophet ﷺ. Imam Muslim writes that the Prophet ﷺ was asked about the fast on Mondays, which he used to keep, the Prophet ﷺ replied: "This is the day of my birth, and the revelation was sent to me". (Sahih Muslim: 1978).

This proves that the Prophet ﷺ kept fast on Mondays to show gratitude for his birth. Imam Bukhari writes that: When Abu Lahab died, someone from his household (Prophet's uncle Hazrat Abbas (RDA) saw him in a dream, he asked him: what happened in the grave? He said: "I am being punished severely, but on Mondays, I get water from my finger with which I freed Thawbiya (his slave girl). (Sahih Bukhari: 4711). This proves that a disbeliever (kafir), Abu Lahab, was happy on the day of the birth of the Prophet ﷺ and was rewarded by having his punishment reduced. If this is so with him, then indeed Allah will bless a Muslim who rejoices the birth of the Prophet ﷺ. This Hadith has been used by many Scholars (Ulama), to justify the celebration of "Milaad. A person may ask: "When did Abbaas (RDA) have this dream? Was it before or after he embraced Islam?" The answer to this is that he

had this dream after coming into the fold of Islam. (Seerah-Ibn-Hasham). Abu Lahab died after the battle of Badr before which Hazrat Abbaas (RDA) embraced Islam. If such a person can be rewarded for celebrating the Milaad of the Prophet ﷺ, then imagine how great the reward would be for a Muslim when he celebrates it. Some people have the opinion that King Abu Sa'eed introduced the celebration of this occasion. This is not true because Hafidh Ibn Kathir states that in the 5th Century of Hijri, a King named Malik Shah celebrated it also with a gathering. (Tareekh Ibn Katheer biography of Malik Shah). All the Muslims of the world celebrate the Milaad of the Prophet ﷺ with love and respect. If someone does not celebrate it, we do not call them a kafir or sinner, because the matter of Milaad does not affect the Faith (Aqeedah) of a person. The celebrating of this should not cause any divisions among Muslims. Some one may raise this objection: How can there be an Eid-Milaad-un-Nabi when there are only two Eids (Al-Fitr and Al-Adhaa)? The answer of this is that the term "Eid Day" does not specifically apply to the Two Eid Days, but to Blessed Days also, as Allah Almighty Says in the Qur'an: Prophet Jesus (AS) prayed to Allah Almighty: "O Allah our Lord, send down to us a tray of food from the heaven so that it may be an occasion of rejoicing for us, for the first and

the last of us and a sign from You, and provide for us and You are the best of Providers.” (Al-Maa'idah, 114).

Imam Hakim (RA) writes that the Prophet ﷺ said: “Friday is also an Eid Day”. Once, in the Prophet's time Eid came on Friday and the Prophet ﷺ said: “Allah has given you two Eids today” (Mustadrak: 1015).

Imam Tirmidhee writes: “Abdullah bin Abbaas (RDA) was reciting verse 3 of surah Maa'ida, from the Qur'an, a Jew, sitting close-by heard it and said to Abdullah: “If that Verse, which you recited, was revealed to us, we would make that day an Eid Day”. Abdullah-bin-Abbas (RDA) replied: “When this verse was revealed, there were two Eids on that day. One of them was the Hajj day and the other Friday” (Tirmidhee, “Kitab Tafsir”: 2970). From the references above, it is proved that this term does not apply to the two "Eid Days" particularly, but instead, it could be used for any Islamic holy day. This means that we can refer to “Milaad-un-Nabi” as “Eid-Milaad-un-Nabi”.

How to celebrate Milaad?

In this blissful month it is less as much as we celebrate. If it is

possible, so better must take bath every day change cloth which must be immaculate and fragmented. From the beginning till 12th of this month we must keep our house immaculate and lightened on this basis and pray that Almighty Allah may bless our graves with His Divine light, gather in order to send salutations (Esal-e-swab) to the beloved Prophet ﷺ give charity to the poor and remember his birth and virtues of him.

We do not say that one must celebrate “Milaad” only on 12th Rabi-ul-Awwal, in fact it can be celebrated at anytime of the year. Generally Milaad-un-Nabi is celebrated on the 12th of Rabi-ul-Awwal, by Muslims all over the world. In most of Muslim countries, there is a public holiday for “Milaad-un-Nabi”, except some of the countries, but even in these countries, the people celebrate “Milaad” individually. The birth of the Prophets of Allah has been mentioned in the Qur'an. For example, Adam, Musaa, Isa, and Yahyaa (AS). May Allah bless our hearts, houses, country Pakistan and all the Muslims of the World, with His Divine light, and give us the *Taufique* (inspiration) to celebrate this Blessed Day with great respect and reverence all over our life, Ameen!

RAHMATUL-LIL- 'ALAMIN

Mustafa F Ansari

Allah (swt) created the glorious personality of the Holy Prophet (ﷺ) as a mercy for all, thus establishing his universal prophethood. The Holy Qur'an states that: "And We have not sent you except as a Mercy to all the worlds." (21:107). The Holy Prophet (ﷺ) said that 'Allah did not send me to reproach (and curse) people but as a mercy to them and as one calling them to the truth.' (Muslim).

Allah (swt) unveiled his design and revealed the code of life for the entire humanity to follow, through His Beloved Messenger and Prophet Muhammad (ﷺ) to enable his followers to be eligible for Allah's blessings and thus His mercy. The Holy Prophet (ﷺ) set the pattern and demonstrated the practicability of living a life in consonance with the Qur'anic injunctions. The Qur'an states that: "Verily, in the Messenger of God, you have an excellent model (33:21). He is the medium of all the blessings of Allah (swt) for the entire humanity. The humanity became aware of Islam through him and thus he is the basic personality in Islam and Iman. The best pattern of human behaviour is contained in the life of the Holy Prophet (ﷺ). Finding the pleasure of Allah (swt), therefore requires one to follow, with intense love, the path charted by the Holy Prophet Muhammad (ﷺ) who came as the last and final Messenger and Prophet of Allah (swt) and provided guidance complete in all respects in the form of Deen-e Islam.

The pursuit of one's destiny demands a clear conceptual understanding of Allah's

ordained mission to be accomplished by the human beings designated by Allah as His vicegerent (2:30). Deeper understanding of the modalities and its intricacies would ensure better accomplishment. The divine requirement as contained in the revealed word is to follow the Holy Prophet (ﷺ). The modality is apparently clear but the intricacies need deeper thought which is the command of the Almighty (أفلا يتدبرون – do you not think).

The Holy Prophet (ﷺ), who came as a mercy to the entire mankind, was endowed with penultimate qualities to serve as a model of the most perfect being and thus an object of emulation for the entire humanity. And again it is stated in the Qur'an that: "Verily you are the standard par excellence" (68:4)

History bears testimony to the fact that the Holy Prophet (ﷺ) came at a time when almost the entire world had forsaken the path of piety, righteousness, truth and the gloom of ignorance had completely overshadowed all moral values. The advent of the Holy Prophet (ﷺ) came at a time when the degradation of all ethical and moral values had touched the lowest ebb in the desert heartland of Arabia. The charisma and love of his holy personality so impacted these native, ignorant, ruthless, heartless pagans that they turned into civilized, caring and decent individuals of model ethical discipline. It was the impact of his forceful, lovable personality that within a century of emergence of Islam, the Muslim empire stretched from the Atlantic Ocean in the West to central Asia in the East.

Allah (swt) categorically states in the Holy Qur'an: If one wants Allah to love him, one should follow and obey the Holy Prophet and one would then be blessed with the love of Allah (3:31).

The human beings are not robotic animations but with complex intellect and free will. Their intellectual capacity is imbued with deep seated emotions which qualify them to develop affinities, establish relationships and accept certain parameters for acting in a certain way in their worldly life. Love implies obedience and submission. Obedience of command of a benefactor – the Rahmatul-lil- 'Alamin or those following in his footsteps with out any feeling for the person being followed would only be an empty jargon. Love is the force which motivates us and compels us to action. Devotee's devotion to the compliance of a command in letter and spirit requires establishment of a deep seated association which culminates into love and affection for the personality of the role model (ﷺ). It is the consequence of human intellect's comprehension and appreciation of Allah's (swt) mercy and blessing in the shape and form of the Holy Prophet (ﷺ) on the humanity at large.

It is this deep seated love in the hearts of M'umineen for the refulgent personality of the Rahmatul-lil- 'Alamin (ﷺ) which moves them to ecstasy and drives them to tears laden with wondrous thoughts and sentiments for the beloved Prophet of Allah - the Merciful. Holy Prophet (ﷺ) is reported to have said that: "None of you can have faith unless I become dearer to him than his father and his son and all mankind" (Bukhari). Allah (swt) Says in the Qur'an that: "The Prophet is closer to the Believers than their own souls." (33:6)

Love is the predominant manifestation of true faith – the Iman. On another occasion, the Holy Prophet (ﷺ) is quoted as saying: 'He who has no love has no faith, he who has no love has no faith, and he who has no love has no faith'.

In surah Taubah, it is stated that: 'Say, if it be that your father, your sons, your brothers, your mates or your kindred; the wealth you have gained, the commerce in which you fear a decline; or the dwellings in which you delight – are dearer to you than Allah or His Apostle or the striving in His cause, than wait until Allah brings about His Decision and Allah guides not the rebellious.' (9:24)

The above verse clearly illustrates that absolutely nothing can take precedence over a M'umins' love for Allah (swt) and the Holy Prophet (ﷺ). The Companions of the Holy Prophet (ﷺ) in their salutations addressed him (ﷺ) with expressions conveying the highest degree of reverence, love and devotion. The fondness and love with which the true believer follows in the footsteps of the Holy Prophet (ﷺ) establishes the extent of his allegiance to Islam and acquisition of Allah's favour. One finds it as a binding principle in Salat when one greets the Holy Prophet (ﷺ) in Attahiyyat by saluting him (ﷺ) and reaffirming a dynamic, vibrant relationship with the Holy Prophet (ﷺ) when one recites 'Assalamu Alaika A'iyuhan Nabi...' and thereafter the Durood-e-Ibrahimi.

To emulate the Holy Prophet (ﷺ), one can not afford to miss any moment of one's life without the fond memory of his (ﷺ) deeds – the Sunnah – which represents his (ﷺ) active worldly life. It thus follows that a Muslim's life has to be necessarily

entrenched in the love and thoughts of the life of the Holy Prophet (ﷺ) at all times without which a Muslims' Iman or faith does not attain completion and thus the ultimate objective of achieving moral and spiritual benefits would remain obscure. Since his worldly life is the perfect example

for humanity, the transformation or molding of individual personality towards perfection follows as a consequence of one's whole hearted adoption of the practical modalities in this worldly sphere of activity concurrently with intellectual, emotional and spiritual commitment.

Abdullah Ibn 'Amr (رضي الله عنه) reported Allah's Messenger (ﷺ) as saying: "None amongst you is a true believer unless his desires become subservient to what I have brought."
(Mishkat)

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دین پر استقامت

عن سفیان بن عبد اللہ الثقفی^{رض}
قال قُلْتُ يَا رَسُولَ اللَّهِ (ﷺ)
قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا
أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ قَالَ قُلْ
أَمِنْتُ بِاللَّهِ ثُمَّ اسْتَقِمْ. (مسلم)

حضرت سفیان بن عبد اللہ الثقفی سے روایت ہے کہ
میں نے عرض کی یا رسول اللہ (ﷺ) مجھے اسلام
کے متعلق ایسا ارشاد فرمائیے کہ آپ کے بعد اس کے
بارے میں پھر کسی سے دریافت کرنے کی ضرورت نہ
رہے، آپ (ﷺ) نے جواب فرمایا کہو کہ میں اللہ پر
ایمان لایا پھر ہمیشہ اس (قول) پر قائم رہو۔

ایک بندہ خدا

PROPHET MUHAMMED'S (ﷺ) MULTILATERAL AGREEMENT FOR PEACEFUL CO-EXISTENCE

HAFIZ DR. MUHAMMAD ADIL

The pact known as Meesaag-i-Madina is a multilateral agreement in the name of the Holy Prophet Muhammad (ﷺ). It was drawn up in the first year of Hijra. It is highly regarded as a historical document of the first order which played a noble part in normalising relations and conditions obtaining then in and around Medina. It is also freely acknowledged that the principles and the provisions of the Agreement are germane to ensuring peaceful co-existence of heterogeneous elements of a society in any part of the world.

Besides, the Agreement embellishes further the prophetic figure of the Holy Prophet as a Peacemaker and establishes his bonafide for the first time in the eyes of the non-believers. The Agreement thus marks a great step forward for the Faith on one hand and a wholesome change in the approach of the erstwhile diehards towards it on the other. The Agreement indicates very clearly the end of the beginning made in Makkah.

The Agreement contains fifty-three clauses. The underlying idea running through all of them is to foster unity amongst the believers and amity towards all; to treat different parties to the Agreement – the believers, the non-believers and the Jews – at par in the

matter of their responsibilities relating to peace and war while acknowledging that the believers are, a separate entity as distinct from others; to ensure freedom of faith but emphasising all the same, the excellence of Islam and its teachings; to extol Islamic virtues and to ensure social justice; to protect the law abiding and to punish the lawless to create a sense of collective responsibility for upholding the righteous, and providing for the needy and the helpless and to effectively deal with miscreants an mischeifmongers, aggressors and oppressors; to streamline procedures for peace and war; and to agree upon Allah and the Holy Prophet as the final authority for arbitration and adjudication.

We give below a gist of the provisions of the clauses together with a translation of the text of some of the important ones:

The Preamble of the Agreement describes it as a Kitaab, contract from Muhammad-un-Nabi (Muhammad the Prophet) between the believers from the Quraish of Makkah and those from Yasrib (the old name for medina) and all those who may join them as their followers and take part in Jihad (Religious war) along with them.

Clause 1. declares that “the believers

are One community (Ummat-i-wahida) distinct from the rest of the people.”

Clause 2 – 10 pertain to the believers belonging to the Quraish of Makkah (Muhajirs) and those belonging to Banu (house of) ‘Auf, al-Haris, Saa’idah, Jusham, an-Najjaar, Umer bin A’uf an-Nabeet and Aus, permitting each of them to settle according to their respective custom, cases relating to ransom for the slain and those taken as prisoners emphasising the need in each case for a just and a righteous behaviour.

Clause 11 contains a very humane provision to the effect that “in no case the believers shall leave an indigent believer or a believer burdened with a large family and thus unable to meet his obligations without necessary help and assistance to enable him to discharge his obligations concerning ransom.”

Clause 12 lays down that non-believers shall conclude an agreement or enter into an understanding with a client, charge or subordinate of another believer without the latter’s permission.

Clause 13 requires God fearing believers to be ever ready to take action against any person who may be found guilty of aggression, subversion or seduction. The believers shall all raise their hands together in striking down such a person, no matter if he may happen to be a son of one of them.

Clause 14 forbids a believer from slaying another believer at the instance of or for the sake of a non-believer nor to support a non-believer against a believer.

Clause 15 provides that even if the humblest of believers were to promise relief or protection to someone, it shall become binding on the whole community of the believers; it is so because the believers are like brothers to each other.

Clause 16 enjoins wholesome moral and social discipline upon the believers in favour of their antagonists. It requires that such of the Jews as may undertake to abide by the terms of the Agreement, shall not be discriminated against in the matter of help or protection.

Clause 17 lays down that the believers shall jointly negotiate and or conclude a peace treaty on terms fair to all and which shall be equally applicable to all. It forbids a believer to conclude a separate peace, leaving behind the other believers.

Clause 18 requires joint action for defence in case of an attack.

Clause 19 concedes the right to claim Qisaas (requit, reprisal) for loss of life or limb suffered in the service of Allah.

Clause 20 extols piety, faith and righteousness. It declares in plain words that God fearing believers are the best amongst the people and are on the most righteous and straight path.

It will be observed that the clause 11 to 20 seek to streamline the social, moral and spiritual conduct of the believers and to instill in them the spirit of brotherhood and of a unified approach and action.

Clause 21 forbids a Polytheist from affording protection to life and property

of a member of the tribe of Quraish, and from creating any obstacle in the way of a believer in this connection.

Clause 22 requires a joint action in case a believer is wrongfully slain.

Clause 23 makes it the bouden duty of a believer who agrees to abide by the terms of the Agreement and who has pledged his faith in Allah and the Day of Judgement, to refrain from helping and protecting a miscreant. A person who acts otherwise is forewarned that he shall earn the wrath of and damnation by Allah on the Day of Judgement. There would be no means of saving him from his terrible affliction.

Clause 24 reminds the believers of their duty to turn to Allah and His Prophet in case of a difference or a dispute arising between them.

Clause 25 to 42 concern the Jews and extend to them such provisions of the Agreement as relevant in their case. They are given the freedom of faith and the right to decide cases of ransom according to their custom. They are made responsible, as long as they fight along with the believers, for their share of the expenses of war. The tribes of the Jews specifically mentioned (vide clauses 26-36) as parties to the Agreement are those belonging to Banu (house of) 'Auf, an-Najjaar al-Haris, Saa'idah, Jusham, Aus, Sa'laba, Jufna, being a branch of Sa'laba, shutarbah, the subordinate associates of Sa'laba and branches of other tribes of the Jews.

Clause 37 forbids the Jews from going to war without the permission of

Muhammad (ﷺ).

(It is the most significant clause. This part of the Agreement takes away the initiative for starting hostilities from unsafe hands and entrusts it to the safest possible hands; namely those of the Holy Prophet. It also goes to acknowledge the fact that such authority is due to the Holy Prophet and can be exercised by him in his own right).

Clause 38 clears the way for claiming compensation for bodily injuries and expressly confines the responsibility for any act of bloodshed to the person concerned and his family excepting of course the one who has been the victim of the act of aggression.

Clause 39 concerns the respective responsibility to meet their own expenses.

Clause 40 requires united action after mutual consultations to safeguard common interests against an aggressor who declares war on those who are parties to the Agreement, namely, the Jews and the believers. They shall act in a trust-worthy and not in a treacherous manner.

Clause 41 lays down that no one shall be held responsible for the acts of omission and commission of his ally provided the oppressed shall be helped in all circumstances.

Clause 42 makes the Jews responsible for their share of the expenses of war as long as they fight side by side with the believers (and not otherwise).

Clause 43 guarantees the sanctity of

the place of Medina against any aggression on the part of the signatories of the Agreement.

Clause 44 extends equal treatment, rights and obligations under the Agreement in respect of those who may seek protection.

Clause 45 forbids giving any protection to a woman without the permission of her family.

Clause 46 provides that in case a new problem or dispute arises which it may be feared may lead to bloodshed amongst the parties to the Agreement, the matter shall be put before Allah and His Prophet. It makes it clear that Allah is pleased to see the Agreement being acted upon with utmost care and sincerity.

Clause 47 forbids all help to the Quraish and their ally.

Clause 48 makes joint action for help and support incumbent on parties to the Agreement. (the Jews, non-believers and the believers) in the case of an attack on Yasrib.

Clause 49 enjoins the parties (the attackers and the defenders) to respond to the call for peace and to accept an invitation to participate in it and to be a party to it.

Clause 50 fixes responsibility for assault and defence against the one who may be fighting face to face.

Clause 51 extends all the provisions of Agreement to the Jews and Aus and

those affiliated to Aus.

Clause 52 contains an overriding condition that none of the provisions of the Agreement shall be misconstrued to favour an aggressor or an oppressor. One who goes out to fight and one who keeps to his house shall be equally entitled to security, exception being made in respect of the aggressor or the oppressor.

Clause 53 assures help from Allah and Muhammad-ur-Rasoolullah (the Messenger of Allah) to such of them as are honest and steadfast in their pledge and promise.

It will be noted that the Agreement was between Muslims (Muhajirs and Ansars), and non-Muslims, the Jewish and the Idolatrous member of the different tribes found in and around Medina. They had been fighting against each other in all matters because they never had someone to contain them and consolidate their common interest. Having been ruined morally and materially they (other than the Muslims) longed for peace, and therefore, jumped at the offer made to them by the Holy Prophet (ﷺ). They were wise enough to believe that the Holy Prophet (ﷺ) alone could help them and welcomed him as a saviour. The Agreement was acceptable to them on this count also that under it each and every one of the signatory tribe and its factions friends and sympathiser tribe could keep to its own set of beliefs, faith and custom. It did not go beyond the common interest and did not tread on their tender toes by interfering in or cutting across their rights or privileges.

The immediate impact of the

Agreement was that it welded the believers into one distinct community and also brought peace to the different tribes who were, for historical, ethnical or even personal reasons at loggerheads with each other. By one gesture of kindness they were persuaded to sink their ancestral jealousies and differences. More importantly they were made to realise what was in their common interest and who could be their common leader.

It was the peerless personality of the Holy Prophet (ﷺ) which had opened their eyes, softened their hearts and broadened their-minds to realise the prophetic love and concern for their general good.

The Agreement was extended from time to time to cover all the neighbouring tribes who wanted to avail themselves of it. The Holy Prophet (ﷺ) undertook a number of journeys to different places to get the Agreement ratified by such of the tribes as were not the original signatories.

Summing up, we may say that the Agreement put an end to a chaos and

confusion and created an atmosphere conducive to moral and material progress, provided a legal and a moral basis to settle disputes and stop bloodshed and banned war. It also put an end to conspiracies and fifth-column activities for subversions and curbed the unlimited powers of the tribal chiefs and took the decision making power from out of their hands. It put the tribes on the road to civilisation and strengthened the hands of the aggrieved to take action against wanton aggression and remorseless perversion. It is the first written Constitution of the world provided by the universal personality of the Holy Prophet Muhammad (ﷺ) to cement different tribes, professing different creeds, colours and races.

We cannot but hold our breath in admiration for the Holy Prophet (ﷺ): how he did put his finger on the hard core of the distressing malady and how adroitly he treated it by awakening the sense of unity in adversity and a commonly agreed procedure for promoting the good and apprehending evil.

Abu Omamah (RDA) reported Allah's Messenger (ﷺ) as saying: "No people, who have once found the right way, ever go astray except through disputation," then Allah's Messenger (ﷺ) recited this verse *"They set it forth to you only by way of disputation. Lo, they are contentious people."*

(Qur'an 43:58)

(Ahmad, Tirmizi and Ibn Majah)

OUR GUIDE

**Dr. Maulana Muhammad Fazl-ur-Rahman Al-Ansari
Al-Qaderi (R.A.)**

After fourteen centuries, the world of Islam stands today exactly where the Arabs stood before the Holy Prophet (ﷺ) united them into a single nation. The political conditions of the world in those days were more similar to what we are seeing in today's world.

In those days, there were two dominating political powers, viz, the Byzantine and the Persian. The world of today is also dominated by two world powers, America and Russia. China stood in those days exactly as it stands today—a power by itself, and not powerful enough to affect the political conditions prevailing in the world in a general way.

The Arabs were then divided into many tribes, each tribe constituting a separate political unit. They were engaged in ceaseless wars against each other, killing, robbing, and enslaving one another. Because of their disunity, they constituted neither a political power nor a military power, despite the fact that they were better fighters and were more daring and courageous than the cultured people of Byzantium and Persia. Whenever an Arab tribe become insolent or did anything that displeased the Super Powers of those days, they would set some of their vassal princes against it and force it into subjugation. Today, the world of Islam stands exactly where the Arab tribes stood in those days, because of their disunity, not because they lack in manliness or courage. Today, whenever a Muslim state becomes 'insolent' and begins to form its own independent policy, paying no heed to the dictates of the Super Powers, it is

brought back to its 'right sense' through the military might of some vassal nation.

This striking similarity is also found in the moral aspect. The Arabs of the pre-Islamic Era were at the lowest point of moral degeneration—and so are we today. Gross selfishness, corruption and obscenity are the most outstanding features of our social life. Our personal gains always reign supreme in our mind, we are willing to sacrifice the national interest for our petty personal interest—nay, we are even willing to sell our nation into slavery in exchange for some paltry personal gain. There are of course some, in each Muslim state, who are grieved to behold the 'Ummah' sink so low and have a sincere desire to improve the conditions.

From the time the Holy Prophet (ﷺ) began his mission to the moment he breathed his last was a period of twenty three years. Within this short span of time what he did was the greatest miracle ever wrought in human history. The picture of Arabia stood completely changed. The ferocious and warring tribes were united and welded into a strong and powerful nation. This revolution did not go unnoticed by the 'Super powers' of those days, and the Arabs were soon engulfed in hostilities with them. It finally resulted into open warfare. What resulted from this? — the very Arabs who used to be subjugated and suppressed by petty vassal princes, swept through the mighty Persian Empire and set the emperor fleeing to China. The conquest of Persia was completed during the period of Hazrat Umar, the second Caliph. Byzantium suffered many defeats

and lost much of its territory but it was not completely wiped out of existence until the period of the Turkish Caliphate.

This was only one aspect of the Holy Prophet's reform. The Political supremacy thus gained had resulted from the moral reform wrought by him. He created a society free from racial, linguistic and tribal prejudices, free from class strife, free from selfishness and conscious of common interests. It is certainly hard for man to be free from selfish motives but if the individuals are not taught and trained to forego personal interests for the sake of common interest the nation soon falls a prey to the selfishness of its component parts. In this connection it may not be out of place to quote an incident from early Muslim History.

Once Medina was struck by famine and the provision of food grains was almost at an end. Then one day, there arrived a large quantity of grains belonging to Hazrat Uthman (R.A.). Merchants came to him from all parts of the city to purchase their requirements. But Hazrat Uthman refused to sell it at the price offered. They offered a still higher price, but Hazrat Uthman flatly refused to sell his grain at that price; he said that he would sell it to him who would pay ten times more than the price they offered. It was too much for the famine stricken population. It was unimaginable for the Muslims of those days that one of them could become as heartless and selfish, as a hoarding Jew. They began to raise slogans of protest and displeasure. There was a sweet smile on the face of Hazrat Uthman (R.A.) in return for the protests. "Patience, friends!" He said, "I am resolved to sell it to One who gives me ten times the price offered. You know God grants ten-fold reward for each act of virtue. I sell it to God—take it all as a free gift". The protests turned into appreciation and admiration.

How did the Holy Prophet (ﷺ) accomplish this moral reform? Nothing can thrive in a void, it requires a support and the support of moral values is faith—not traditional, but a living and vibrant faith in God. It is quite true that every act an individual performs has its effect on the society and the effect produced on the entire society also reverts to the performer of the act as a member of the society. But this complicated system of action and reaction is too much for a layman to realise. Hence he is always motivated by the immediate gains, neglectful of the consequences in the long run. He can only be restrained by a sound and living faith in God. Sometimes it also happens that an evil-doer escapes the consequences of evil wrought by him, leaving the entire nation to reap the bitter fruit thereof. There are, amongst us, such parasites who have long been sucking the life-blood of the nation and when it was caught in a certain calamity they fled to safety. Hence, no consideration or fear of material consequences has greater effect on the preservation of moral values than faith in God.

The first and foremost lesson, therefore, taught by the Holy Prophet to his followers was that of faith in God, an Omnipotent, Omnipresent and Omniscient God—the God, Who watches His servants and remains by their side wherever they are – Who will reward them for acts of virtue and punish them for vices.

To have faith in an unseen God is perhaps the most difficult task man can accomplish. The faith which is commonly professed is not conviction, it is the admission of authority as a convenient idea. As regards such faith, the Holy Qur'an has said:

"The villagers say: 'We believe'. Say (O Prophet): ye did not believe, but say—

we did surrender—as faith did not yet enter your hearts”. (Al-Hujarat)

This feeble faith does not enable one to risk his all, even his life, for the cause of virtue. Faith in God is not a mere dogma, it has got to be obtained through observation of the creation of God and sound argument and judgement. The Holy Qur'an lays great emphasis on observation and meditation. It says:

“Behold! in the creation of Heavens and the earth, and the alternation of Night and Day, there are, indeed, signs for men of understanding.” (3:190)

But even meditation and argument lead man only half the way. The sort of faith which is obtained thus may be termed as probability, not certainty. Yet this probability is a valuable understanding as it sets man probing still further into the unknown realm of spiritual realities. This is the state where one cannot lay implicit faith on reasoning without risking the peril of being lost in the labyrinth of thought. This is the stage where Divine help should be invoked through prayer and the observance of a disciplined moral life. The Holy Prophet (ﷺ) has said that man is never closer to God than the moment when he lies prostrate before Him in prayer. This is why he has termed prayer as Mi'raj (spiritual ascension) of the believers. Those who want to experience spiritual realities should observe a morally disciplined life and seek the closeness to their Lord by appearing often in His August Presence. There is a Hadith-e-Qudsi in which God says:

“Whoever become an enemy of one of My friends (faithful believers) I proclaim

war against him. No servant seeks My closeness with an act dearer to Me than what I have rendered as obligatory to him. My servant seeks My closeness through voluntary (prayers virtue) until I begin to love him; and when I love him, I become his ears with which he hears, I become his eyes through which he sees, I become his hand with which he grips, I become his leg with which he walks. I grant him what he asks Me and I give him refuge when he seeks it. I never hesitate in doing whatever I do as I hesitate to take back the soul of a believer who does not want to die and I do not want to displease him, though there is no escape for him from death.” (Bukhari)

When this stage is attained, faith is perfected. Such are the people who rise high above all considerations of sorrow and fear. They live in a state of perpetual bliss. They become impregnable. This high altitude of spiritual elation may not be possible for all individuals, but lesser degrees are possible for many.

This is what the Holy Prophet did for the first thirteen years. He taught them moral values, and how to live a morally disciplined life. He infused them with a living and vibrant belief in God. Then began the second phase of his mission which was unavoidable, i.e., the spread of Islam to the tribes all over Arabia, and then to the neighbouring countries. This was done more by example than in any other way. This nation continued in prosperity just as long as they were steadfast to the examples of the Prophet (ﷺ). And when they turned away they were destroyed. This is a lesson to ponder over.

کی محمد سے وفا تو نے تو ہم تیرے ہیں
یہ جہاں چیز ہے کیا لوح و قلم تیرے ہیں (آقبال)

NAQOOSH-E-SEERAT

Hakim Muhammad Said (Shaheed)

Translated in English by

Rafi uzzaman Zuberi

The Fear of Allah

Once a large number of people from the desert thronged Masjid-e-Nabavi and besieged the Messenger of Allah. The Companions seeing this rushed towards them and pushed them away from the Holy Prophet (ﷺ).

The Messenger of Allah left the mosque and went to Hazrat A'ishah's apartment. The roughness with which the people from the desert had besieged the Holy Prophet (ﷺ) had hurt him and in his annoyance, the Messenger of Allah involuntarily said something against them. But immediately he turned his face towards *Ka'abah* and raising his hands in supplication to Allah said: "O Almighty Allah! I am but a human being. Do not punish me if somebody gets hurt through

me."

The Holy Prophet (ﷺ) was very tender-hearted and while praying used to weep for the fear of Allah.

A Companion narrates that one day when he went to see the Holy Prophet (ﷺ) he found him offering prayers and weeping. Tears were rolling down his face and he was sobbing.

Once the Messenger of Allah was attending a burial. Tears filled his eyes as he sat by the grave and he said to the people:

"O people! Prepare yourself for this day".

THE HOLY QUR'AAN

And of mankind there is he whose conversation on the life of this world pleaseth thee (Muhammad), and he calleth Allah to witness as to that which is in his heart; yet he is the most rigid of opponents.

Surah Al-Baqarah - 2, Verse - 204

**Pollution or change of weather!
The salubrious medicines of Hamdard save you
from cough, cold and Bronchitis**



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MUHAMMAD (ﷺ) – A PERFECT MAN

This earth has seen great men in thousands, who achieved greatness in one area or another. Some of them even left their marks on the pages of history. Great kings, warriors, conquerors, philosophers, lawgivers, poets and military generals came on the stage of this world and temporarily influenced the lives of people in one way or another and left without leaving anything permanent in the form of their personal example or eternal teaching. Some of these great men might have influenced some aspects of human life in different ways and in different manners but none has affected it in its totality. God's Messengers were the only persons who influenced human life in its totality. They brought virtue and goodness and removed evil and sufferings. They purified the entire system of their day, economic, social and political, from excesses and malpractices and established justice and benevolence in every walk of life. They made these revolutionary changes in society through their Divine Teachings and personal examples, and not by coercion. They ruled over the hearts of the people and not over lands and countries, because they were true benefactors of the people and worked day and night for their welfare and happiness without any reward. A great many men of outstanding ability and personality have lived on this earth but very little is known about their daily life. Even the Messenger of God, such as Ibrahim, Moses and Jesus (peace be upon them all), who changed the course of history and influenced the lives of men by

their Divine Teachings and outstanding personal examples, have not left behind much from which present or future generations can get inspiration.

Their teachings have been either changed or lost and do not exist in their original form. The records of their lives, sayings and doings are incomplete. There life histories are very sketchy and do not present a sufficient picture of the outstanding and loving personalities which inspired and won admiration and reverence from millions of people. With the loss of their original teachings and the record of their life stories, present and future generations can hardly draw any inspiration from their sublime examples. Even if some part of their teachings can be found mixed with other people's teachings, it would hardly inspire present of future generations without the loving and outstanding personality of the Messenger, because no teachings or philosophy, however noble and high, can ever inspire people without the personal example of the Messenger. There is no denying the fact that the personality of the teacher and his ability to create practical examples to inspire the people is essential for the success of his teaching and mission.

Muhammad (ﷺ) is the only Messenger and man in history whose entire life record is fully preserved. Not only the important events of his life, but the record of his daily life, from birth to death, is written on the pages of history. All his sayings, doings, actions and the details of his conduct and

character are kept; every details of his life-style such as how he walked, talked, sat, and prayed. What was the colour of his eyes, his hair, his face? How did he dress? What *Surahs* did he recite in prayers before and after sleep; when riding a horse or a camel; before and after meals; and at the time of putting on new clothes, etc? How did he live with his family and what was his behaviour with his wives, servants, etc? In short, his whole life, at home, in the mosque and outside, was fully known to his companions, and was recorded as an open book so that the following generations could learn lessons and get inspiration from his example.

Another thing about his life is that it is most comprehensive and perfect and can serve as an ideal for men and women of all ages, working in all professions and trades. Muhammad was not only a Messenger but a man as well. He taught people to be good, honest and just in their private as well as public dealings and his teaching was not confined to the mosque. At home he talked with his wives and in the market place he explained principles of buying and selling. When he was receiving deputations from abroad, he talked about inter-state matters which laid the foundations of international law. When at war, he devised laws of war and peace. While deciding disputes between his companions he gave them a civil and criminal code of judgement. And to protect the rights of individuals and groups in the state he gave them the judgements which later became the constitutional law of the Islamic state.

In short, he passed through various stages in his life and experienced many

different situations at first hand. In his childhood, he was a herdsman and looked after the sheep of his foster-parents and later on, at Makkah, he looked after his family's and neighbour's herds. He became a trader by profession and worked for some time in the capacity to earn his living. He went on trading trips to others neighbouring countries. He married, had children and lived a very happy life with his family. Later on, at Medinah, he became the head of the community and acted in various capacities: as a judge, chief administrator, a military commander, etc. Thus he had vast experience in various positions and had gained a great deal of knowledge of human needs in diverse circumstances.

Fortunately, he left a comprehensive account of all his experiences for the benefit of future generations. His teachings are preserved in their original form in the Qur'an, and his sayings and doings are preserved in the form of Hadith. These records cover matters of morality, spirituality, economics, sociology, and politics. The advice is absolutely perfect and free from human weakness. It shows us the moderate way of life, avoiding both extremes of the right and the left. Besides, it is practical and meets all the needs of man. Above all, the living example of Muhammad is completely preserved to command love and reverence from his followers and inspire generations of people for ever. These two sources, the teachings and the life example of Muhammad will always provide light and guidance to those who need it whatever walks of life they are in.

Muhammad's life is a perfect model

and example for people to follow to attain goodness, piety and success in their individual as well as social life. People can seek Light from his Message and Guidance from his life; the two are the eternal sources of guidance for men (and women) in their struggle to achieve perfection in the moral, spiritual and social areas of life. He has set very high and noble ideals through his practical example for all mankind to follow in every field of life.

The Qur'an describes the personality of this great man in these words, "And you (stand) on an exalted standard of character." (68:4). Thus, in the words of the Qur'an, the standard of his character and personality was far, far above that of other human beings. He possessed the best and noblest qualities of the perfect man. He was like a jewel illuminating the dark environment with his radiant personality, ideal example and glorious Message.

Someone once enquired about his character and manners from his wife, A'isha, and she replied that the Qur'an was his character. This means that not only did he verbally teach the Qur'an to the people, but practised it and was himself a perfect example of the Qur'an in practice. Whatever the Qur'an commanded, he obeyed, and whatever it forbade, he abstained from it more than anyone else. He adopted, more than anyone else, the good qualities the Qur'an honoured and rejected those it condemned. According to his wife, A'isha, he never beat any of his servants and never took revenge on his own behalf for anything.

Anas said that he served Muhammad

for ten years from the time he was eight years old and the Prophet never blamed him for anything which was destroyed by his hand. If any member of the Prophet's family blamed him, Muhammad would simply ask them to leave him alone. Anas also said that he had the best character. And Jabir reported the Prophet as saying, "God has sent me to perfect good qualities and to complete good deeds." (Mishkat).

Muhammad was thus a true example of a perfect man. He lived the life of an ordinary man. He helped the poor, orphans, and widows. He was kind to the weak and hospitable to strangers and travellers. He suffered from all but harmed none. He was affectionate and loving towards his friends and forgiving and merciful towards his enemies. He was sincere and honest in his mission; good and fair in his dealings; and just in deciding affairs of friends as well as of enemies. In short, all goodness and all excellence seem to have combined in the person of Muhammad.

A person of such magnitude transcends the barriers of time and space. People of all ages can find something in his life to provide them with guidance in their various fields of activity. The Holy Qur'an clearly mentions this aspect of life, "We have indeed, in the Messenger of God, a good example (of conduct) for anyone whose hope is in God and the Final Day." (33:21).

He is an ideal example for men (and women) to follow in their daily life, and people who believe in God and hope for the Day of Judgement can find in him a true ideal and an excellent example for them to follow.

مسلاام



صبا بسوئے مدینہ کن ازیں دعا گو سلام بر خواں
 بہ گربہ شاہ مدینہ گردد بصد تضرع پیام بر خواں
 اے صبا، مدینہ کی طرف جا اور اس عاجز دعا گو کی طرف سے سلام پیش کر، حضور پر نور شاہ مدینہ کے روضہ اقدس کا طواف
 کر اور عاجزی کے ساتھ میرا پیغام پہنچا دے۔

بہ باب رحمت گہے گذر کن، بہ باب جبرئیل گہے جہیں سا
 سلام ربی علی نبی، گہے بہ باب السلام بر خواں
 اے صبا، کبھی باب رحمت کی طرف جا اور کبھی باب جبرئیل پر پیشانی جھکا دے اور میرے رب کا سلام بنی کریم ﷺ
 پر کبھی باب السلام پر حاضر ہو کر پہنچا دے۔

بشوزمن صورت مثالی نماز بگذار اندر آنجا
 بالحن خوش سورہ محمد تمام اندر قیام بر خواں
 اے صبا، میری طرف سے صورت مثالی اختیار کرو اور اس پاک مقام پر جا کر نماز پڑھ اور حالت قیام میں خوش الحانی کے
 ساتھ سورہ محمد (ﷺ) کی تلاوت کر۔

بالحن داؤد ہمنوا شو، بہ نالہ و درد آشنا شو
 بہ بزم پیغمبر این غزل راز عبد عاجز نظام پر خواں
 اے صبا، لحن داؤدی اختیار کرو اور نالہ و درد سے ہم آشنا ہو۔ پھر حضور رحمت عالم ﷺ کی بزم مبارک میں اس عاجز بندے
 نظام الدین کی جانب سے یہ غزل بطور ہدیہ عقیدت پیش کر۔

حضرت نظام الدین محبوب الہی رحمۃ اللہ علیہ

اور ایوانِ حکومت بھی، تمام ممالک کے وفد بھی یہیں ٹھہرائے جاتے ہیں اور ہر کوئی شیر و شکر نظر آتا ہے، فرائض حکمرانی بھی اور آدابِ جہانبانی بھی یہیں تعلیم فرمائے جارہے ہیں، علومِ دین و شریعت کا دارالعلوم بھی یہی ہے اور عدالت بھی یہی ہے۔ نبی کریم ﷺ سب سے زیادہ عدل فرمانے والے تھے، ایک روز آپ ﷺ غنیمت تقسیم فرما رہے تھے کہ ایک شخص آیا اور آپ ﷺ پر جھک گیا، آپ ﷺ نے کھجور کی سوکھی شاخ سے جو آپ ﷺ کے دستِ مبارک میں تھی اسے ٹھوکا دیا جس سے اس شخص کے منہ پر خراش آگئی آپ ﷺ نے فرمایا تم مجھ سے قصاص لے لو اس نے عرض کی یا رسول اللہ میں نے معاف کر دیا آپ ﷺ کی سیرتِ مطہرہ کئی ایسے واقعات سے بھرپور ہے جس سے عدل و انصاف صاف نظر آتا ہے ہمیں بھی چاہئے کہ ہم ان واقعات کی روشنی میں اپنے گریبان میں بھی جھانکیں کہ ہم کہاں تک اس سیرتِ پاک کو اپنا رہے ہیں۔

آپ ﷺ عدل و انصاف کے سلسلے میں پورا پورا خیال فرماتے اس معاملہ میں آپ ﷺ نے کسی کے ساتھ ذرہ برابر بھی رعایت روانہ رکھی جس کی واضح مثال یہ ہے کہ آپ ﷺ نے اکثر حضرت فاطمہ رضی اللہ عنہا سے بھی فرمایا کہ ”بیٹی ایسا نہ بھنکا کہ تم نبی کی بیٹی ہو، قیامت کے دن تمہارے اعمال ہی کام آئیں گے“ اس طرح ایک واضح ثبوتِ عرب کے معزز قبیلہ کی خاتون کا چوری کا

ارتکاب کرنا اور آپ ﷺ سے اس کے ہاتھ کاٹنے کا حکم صادر ہونا، حالانکہ بڑی اونچی سفارش بھی تھی اس کے باوجود انصاف کے تقاضے پورے فرمانا بہت مشہور ہے، آپ ﷺ کے انصاف کے معاملہ میں بڑے چھوٹے، امیر، غریب، دوست اور دشمن کو بھی نہ دیکھتے تھے۔

آپ ﷺ وہ نبی رحمت ہیں جن کے ذریعہ دونوں جہانوں نے صلاح و فلاح اور نجات پائی، آپ ﷺ کا ہر عمل، عملِ خیر اور ہر قول، قولِ رحمت تھا۔ آپ ﷺ جانی دشمن کو بھی معاف فرما دیا کرتے تھے، حضرت عائشہ رضی اللہ عنہا فرماتی ہیں کہ ”آپ ﷺ نے اپنی ذات کے حق کیلئے کبھی انتقام نہ لیا ہاں جب آپ ﷺ کسی حرمتِ اللہ کی بے حرمتی دیکھتے تو اللہ کے واسطے اس کا انتقام لیتے۔“

غزوہٴ اُحد میں کفار نے آپ ﷺ کا دندار مبارک شہید کر دیا، سر اور پیشانی بھی زخمی کر دی اس حالت میں بھی آپ ﷺ کی زبان مبارک پر یہ الفاظ تھے جن کا مفہوم یہ ہے کہ ”خدا یا! میری قوم کا یہ گناہ معاف کر دے کیونکہ یہ نہیں جانتے۔“ ہم پر فرض عائد ہوتا ہے کہ ہم بھی سیرتِ پاک کو اپناتے ہوئے اپنے جانی دشمنوں کے حق میں دعا کریں اس سے نہ صرف ہمیں اجر ملے گا بلکہ ہم ان کے دل جیت لیں گے اس طرح دشمن بھی دوستی پر مجبور ہو جائیں گے۔

اور بیواؤں کی خبر گیری، ضعیفوں اور مظلوموں کی دیکھری آپ ﷺ کا معمول تھا۔

ہزاروں مخالفین ہوئیں، ہزاروں تشدد ہوئے، ہزاروں مصائب آئے مگر آپ ﷺ کے صبر و استقلال، عزم و حوصلے اور غفور و گذر میں کوئی فرق نہیں آیا۔ اللہ کے بھروسے پر گھر بار سب چھوڑ دیئے مگر دین اسلام کی تبلیغ سے منہ نہ موڑا۔ آپ ﷺ نے جب تجارت کے پیشے کو اپنایا تو ایک با اصول اور ایماندار تاجر کی حیثیت سے آپ ﷺ کا شہرہ دور دور تک پھیل گیا۔ آپ ﷺ کی امانت و دیانت کے سبب عرب کے بڑے سے بڑے تاجر کی تمنا ہوتی کہ وہ آپ ﷺ کی شرکت میں تجارت کرے اور منافع کمائے آپ ﷺ کی اسی دیانتداری کے سبب مکہ کی ایک متمول خاتون حضرت خدیجہ رضی اللہ عنہا نے آپ ﷺ کے ذریعے اپنا سامان تجارت شام بھیجنے کا فیصلہ کیا۔ اس نیک عورت کے دوشوہر یکے بعد دیگرے فوت ہو چکے تھے۔ اُن کا تمام ورثہ انہیں ملا تھا۔ حضرت خدیجہ رضی اللہ عنہا نے آپ ﷺ کو نکاح کا پیغام بھیج دیا جس کو آپ ﷺ نے اپنے چچا ابوطالب کے مشورہ سے قبول فرمایا اور ابوطالب ہی نے نکاح پڑھایا۔

اہل عالم نے دیکھا کہ آپ ﷺ کو ملک عرب کی حکومت و سلطنت حاصل ہو چکی ہے دنیا کی دولت کا قدموں میں ڈھیر لگا ہے لیکن آپ ﷺ کے فقر و فاقہ، سادگی و انکساری اور خلوص و محبت کا وہی عالم ہے، سرکارِ دو عالم ہیں، مگر لباس مبارک میں اب بھی پیوند لگے ہوئے ہیں دسترخوان کی زینت وہی جو کی روٹی اور

کھجوریں ہیں۔ ایوانِ شاہی خود اپنے دستِ مبارک سے تعمیر کردہ مسجد ہے، اس مسجد میں کبھی ہوئی چٹائیاں آپ ﷺ کا تختِ شاہی ہیں۔ قوم کے ہر ادنیٰ و اعلیٰ کے ساتھ عزت و احترام اور شفقت و عنایت کا یکساں سلوک ہے جائدار اور فرما بردار چشم و ابرو کے اشارے پر جانیں نثار کرنے کو ہمہ وقت حاضر ہیں مگر اپنی پاؤں مبارک خود درست فرمالیتے ہیں، پیوند لگے کپڑے پہننے میں کوئی عار محسوس نہیں ہوتی دونوں جہاں کے شہنشاہ ہیں مگر گھر کی کل کائنات ایک بوریہ اور ایک چارپائی ہے استراحت بھی فرماتے ہیں تو نشانِ جسمِ اطہر پر ابھر آتے ہیں۔ نہ کوئی کڑو فر ہے، نہ کوئی شان و شوکت ہے نہ نوکر ہیں نہ چاکر۔ توکل و قناعت اور فقر و فاقہ کا عالم یہ ہے کہ گھر سے کئی کئی دن تک دھواں اٹھتا نظر نہیں آتا اور فاقوں پر فاقے ہو جاتے ہیں۔ لیکن اس عالمِ غربت میں بھی اس شہنشاہِ دو عالم کے جود و سخا اور بخشش و عطا کو دیکھئے کہ کوئی سائل درِ اقدس سے کبھی محروم نہیں جاتا ایسا بھی ہوا کہ کوئی سائل آیا اور گھر میں چند کھجوروں کے علاوہ اور کوئی شے کھانے کی نہ ہوتی تو وہ کھجوریں ہی اس کو عطا کر دیں اور نبی ﷺ کے گھر میں اس دن فاقہ ہی رہا۔

مدینہ میں جب دوسرے والیان ملک، امرائے سلطنت یا سفراء آتے ہیں تو اس شہنشاہِ عرب کے دربار کو دیکھ کر حیران و ششدر رہ جاتے ہیں وہ دیکھتے ہیں کہ حضور ﷺ مسجدِ نبوی میں قیام فرما ہیں جس کا فرش و دیواریں کچی ہیں ستون کھجور کے درختوں کے تنوں اور چھت پتوں کی بنی ہوئی ہے لیکن یہی مسجد عبادت گاہ ہے

”اور ہم نے آپ ﷺ کو تمام جہانوں کے لئے رحمت بنا کر بھیجا۔“ آپ ﷺ کی پاکباز اور اعلیٰ سیرت دراصل انسانیت کا ایک اعلیٰ نمونہ ہے۔ آپ ﷺ جو پیغام لائے وہ سب جن و انس کیلئے تھا۔ اس میں وہ لوگ بھی شامل ہیں جو آپ ﷺ کے عہد سعادت کے بعد تا قیام قیامت پیدا ہوں گے۔ آپ ﷺ اس کامل پیغام کا کامل عملی نمونہ تھے اسی لئے ہر شخص آپ ﷺ سے ہدایت پاسکتا ہے۔ آپ ﷺ تمام انسانوں کیلئے عملی نمونہ ہیں۔ قرآن نے واضح کیا ہے کہ۔

لقد کان لکم فی رسول اللہ اُسوة حسنة ط
”بے شک تمہارے لئے اللہ کے رسول کی زندگی میں بہترین نمونہ ہے۔“

خاتم الانبیاء ﷺ کی حیات مبارکہ کا ایک ایک گوشہ، ایک ایک پہلو اور ایک ایک نمونہ ایسا منور و روشن اور واضح و دلکش ہے کہ زفر قتا بقدم ہر کجا کہ می نگریم
کرشمہ دامن دل می کند کہ جالنجاست

دنیا میں اخلاق کے بڑے بڑے معلم پیدا ہوئے جن کے مکتب میں آکر بڑی بڑی قوموں نے ادب کا زانو تہ کیا اور ادب و اخلاق کے وہ سبق اُن سے حاصل کئے جو سینکڑوں اور ہزاروں برس گزر جانے کے بعد بھی اب تک ان کو یاد ہیں اور سچ یہ ہے کہ آج جہاں بھی حسن اخلاق کا کوئی نمونہ ہے تو وہ حضور اکرم ﷺ کی ہی دی ہوئی تعلیم مبارکہ کا ایک ورق ہے۔ آپ ﷺ کی ذات اقدس اخلاق کے اعتبار سے وہ منور آفتاب ہے جس میں ہر خوبی کی

جھلک اور ہر حسن کا رنگ ملتا ہے۔ اس کے بارے میں قرآن پاک میں ہے کہ:

انک لعلی خلق عظیم ط
”بے شک آپ ﷺ اخلاق کے بلند مرتبہ پر فائز ہیں۔“
آپ ﷺ نے خود ارشاد فرمایا کہ ”میں محاسن اخلاق کی تکمیل کے لئے بھیجا گیا ہوں۔“

حضرت سعد بن ہشام بن عامر رضی اللہ عنہ نے جب حضرت عائشہ صدیقہ رضی اللہ عنہا سے حضور اکرم ﷺ خلق کے بابت دریافت کیا تو اُم المؤمنین عائشہ صدیقہ رضی اللہ عنہا نے جواب میں فرمایا: ”کیا تو قرآن نہیں پڑھتا؟“ حضرت سعد رضی اللہ عنہ نے جواب دیا کہ ”قرآن پڑھتا ہوں“ یہ سُن کر حضرت عائشہ صدیقہ رضی اللہ عنہا نے فرمایا کہ ”نبی ﷺ کا خلق قرآن ہے“ ارشاد صدیقہ کا مطلب یہ ہے کہ قرآن میں جس قدر محاسن اخلاق مذکورہ ہیں وہ سب آپ ﷺ کی ذات اقدس میں پائے جاتے ہیں غرض دیگر کمالات کی طرح محاسن اخلاق میں بھی آپ ﷺ کا مرتبہ سب سے بڑھا ہوا ہے۔

لے گیا فوق انبیاء پر خلق میں اور خلق میں
کس میں تھا اس کا علم اور کس میں اس کا سا کرم

آپ ﷺ کی ذات گرامی حسن اخلاق و حسن کردار کا ایک اعلیٰ نمونہ تھی، بیماروں کی تیمارداری، ہمسائیوں کے حقوق کا لحاظ، چھوٹوں پر شفقت و رحمت، بزرگوں کی عزت و حرمت، یتیموں

سرتاجِ انبیاء، انسانِ کامل ﷺ

مُحَمَّد شَرَف

امام ابن تیمیہ کا قول ہے کہ:

”ساری چیزیں چھوڑ کر صرف سیرتِ نبوی ﷺ کے مطالعے اور اس میں تفکر و تدبر کو اگر تم اپنے اوپر لازم کر لو تو مجھے یقین ہے کہ مسلمانوں کی روحانی کمزوریوں اور بیماریوں کے لئے یہی نسخہ شفا ہو سکتا ہے۔“

دنیا میں مختلف انبیاء علیہم السلام میں مختلف خوبیاں فرداً پائی جاتی تھیں، لیکن آپ ﷺ کی ذات ہی ایک ہمہ گیر ذات ہے جس میں ساری خوبیاں جمع ہو گئیں۔ یہی وجہ ہے کہ آپ کی ذات جامع الصفات ہے۔

خاتم الانبیاء ﷺ کی ذاتِ گرامی کا سب سے بڑا معجزہ یہی ہے کہ آپ ﷺ نے ایک اُمتِ یتیم ہونے کے باوجود عرب کی اس جاہل، وحشی اور اُن پڑھ قوم کو جو صدیوں سے جہل و گمراہی میں بھٹک رہی تھی۔ نورِ ایمان کی روشنی عطا فرمائی۔ خدائے وحدہ لا شریک کی ذات و صفات کے صحیح تصور، حقانیت، وحدانیت کی حقیقت اور رسالت و عبادت کے اصلی مقصد سے روشناس کرایا۔ یہ آپ ﷺ کے اخلاقِ کریمانہ اور اوصافِ حمیدہ ہی کی کشش تھی کہ دشمنِ جان بھی آپ ﷺ کو صادق و امین کہہ کر جان نچھاور کرنے لگے۔ اخلاقی اعتبار سے آپ ﷺ نے جو مقام حاصل کیا اس کے متعلق قرآن خود ناواقف ہے۔

مادی زندگی ہو یا روحانی زندگی، اخلاقی زندگی ہو یا معاشرتی زندگی، معاشی زندگی ہو یا سیاسی زندگی غرض زندگی کے ہر شعبہ میں آپ ﷺ کی سیرتِ مقدسہ سے انسان اکتسابِ نور کر سکتا ہے۔ آپ ﷺ کی زندگی کی سب سے بڑی خوبی یہ تھی کہ آپ ﷺ خود عامل تھے اور جو فرمایا اس پر عمل کر کے دکھلایا۔

آپ ﷺ آخری پیغمبر ہیں اس لئے آپ ﷺ کو ایسی شریعت دے کر بھیجا گیا جس کی تکمیل کے لئے پھر کسی نئے نبی کو نہ آنا تھا۔ اسی لئے آپ ﷺ کی ذاتِ اقدس کو مجموعہ کمال اور دولتِ بے زوال بنا کر بھیجا گیا۔

آقائے نامدار سرورِ کائنات ﷺ کی رسالتِ زمان و مکان اور حدود و قیود سے آزاد ہے آپ ﷺ عرب و عجم، روم و شام، ہند و چین غرض یہ کہ کہہ ارضی کے جن و انس کے لئے نبی بنا کر بھیجے گئے۔ اس کی شہادت قرآنِ پاک میں موجود ہے جو کہ اس طرح ہے:

وَمَا رَسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا ط
”اور ہم نے آپ ﷺ کو تمام لوگوں کے لئے بشیر اور نذیر بنا کر بھیجا۔“

اسی طرح ایک اور مقام پر فرمایا کہ:

وَمَا رَسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ط